sense is not always easy of definition. It can be best described through specific illustrations. A servant in a foreign household is told that the sugar under his charge is disappearing rather more rapidly than it ought. He sees that he is being accused—very indirectly—of appropriating it. He suggests a device for safeguarding it against possible intruders from the street—although he knows that his master is aware that no such pilfering by strangers is possible. Both he and his master, however, act as though the suggestion were made in good faith, and the desired results are accomplished. The sugar no longer disappears and the servant's face is saved. In one of the kaleidoscopic political changes of the past three decades the personnel of a committee in charge of a public fund becomes objectionable to a new government. To save the face of its members, the committee is induced to meet and to offer its resignation. Then, in open session, the official most responsible for the resignation presides and urges the members to reconsider and retain their posts. They insist on adhering to their original decision, and, with outward reluctance, their resignations are accepted. Every one recognizes that the procedure has been staged to save the face of those dismissed, but the amenities have been observed. A distinguished Chinese who speaks no English is unavoidably placed at dinner next to a foreign host who knows very little Chinese. The host does his best to maintain a conversation. The Chinese, without giving the least appearance of amusement, annoyance, or condescension, quickly adjusts himself to his host's limited vocabulary and speaks slowly. An intermittent if somewhat restricted conversation is carried on, an embarrassing situation is eased, and the host's face is

saved. None of this is so very different from what is repeatedly done in other lands. It arises in part from a respect for personality and from the principle that an essential of good manners is sparing one's neighbor from injured feelings and public humiliation. In China, however, it has been carried to a greater extreme than in some other countries. Certainly it has had to be reckoned with as a prime factor in the intercourse between China and the powers.

In the long controversy in the last century over the reception of foreign envoys at court the Chinese were chiefly concerned that the appearance should be preserved of the traditional superiority of the Emperor over all other monarchs—although all informed